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Bethlehem.

With Bethlehem are associated some of the most interesting events recorded in sacred history. The death of Rachel, the story of Ruth and Boaz, the birth of David, and especially that of our blessed Lord; give importance to this ancient town. Each of these events attaches itself with peculiar vividness to the locality described; and each of them is narrated by the inspired writers in a manner subdued and touching, that seems to harmonize with the quiet pastoral scenery of the little town.

Bethlehem lies at the distance of two hours' journey south of Jerusalem. A striking contrast between these memorable cities, presents itself to the mind of the Christian traveller. The one, desolate and dreary, bears to him the impress of divine displeasure, as the witness of the Redeemer's agony and death; the other, peaceful and cheerful, recalls to him the song of the angels, and the joy of the shepherds, at the coming of the Prince of Peace.

The present population of this town is rather more than three thousand. Its inhabitants are occupied in agricultural pursuits, and in the manufacture of crucifixes, rosaries, and similar articles, which are chiefly made of the olive wood. The hills around Bethlehem are covered with groves of olive and fig trees. The soil is tolerably productive, though rough and stony.

The town itself is well built, and walled. Two buildings of traditional interest are contained in it. The one is the pretended grotto of the nativity; the other, the church supposed to have been built by the Empress Helena; and where the crusaders crowned Baldwin, King of Jerusalem.

Its connection with our Saviour's birth gave great sanctity to Bethlehem, in the eyes of the early Christians. It was here that the great Jerome found a retreat from the noise of the world, though not from the disquietude of his own heart. At that period Bethlehem was the resort of a great number of recluses. "In every direction," says a writer of the day, "where there is a sound of human voices, it is the voice of psalmody. If it be the husbandman guiding his plough, his song is Hallelujah. If it be the shepherd tending his flock, the reaper gathering in his corn, or the vine dresser

pruning his tendrils, his chaunt is the same; it is the same song of David that he sings. Here all poetry is sacred poetry, and every feeling of the heart finds utterance in the language of the Psalmist."

"What a mighty influence for good," reflects a modern traveller,* "has gone forth from this little spot, upon the human race, both for time and for eternity! It is impossible to approach the place without a feeling of deep emotion springing out of these high and holy associations. The legends and puerilities of monastic traditions may safely be disregarded; it is enough to know that this is Bethlehem, where JESUS the REDEEMER was born. Generation after generation has indeed since that time passed away, and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay. Yet the skies and the fields, the rocks and the hills, and the valleys around, remain unchanged; and are still the same as when the glory of the LORD shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming 'Glory to GOD in the highest, and on earth peace, good will toward men.'"

The Anniversaries of the American and Foreign Christian Union.

1. AT NEW-YORK.

In the June number of our Magazine we gave a full account of the Third Annual Meeting of the Society, held in New-York, on the 11th day of May, as well as the Reports of the Treasurer and the Board which were read on that occasion. That meeting was a more than ordinarily interesting one, and well attended. The Board and the friends and supporters of the Society were greatly encouraged by the results of the last year, as well as by the decided evidence which the Meeting presented, that the cause which they are seeking to promote is growing in favor with GOD and man.

2. AT BOSTON.

A repetition of the Anniversary services took place at Boston on the 25th of May. The Rev. Dr. Fairchild, the Home Corresponding Secretary, read extracts from the Report, and addresses were made by the Rev. Messrs. Langworthy, Lawrence, Kirk, and the Rev. Dr. Durbin. The Hall of the Lowell Institute was crowded by an attentive and deeply interested audience.

3. AT PHILADELPHIA.

In the evening of the same day a very pleasant meeting was held in the

* Robinson, Biblical Researches, ii. p. 163.

Clinton-street Presbyterian Church, Philadelphia, at which the Rev. R. B. Westbrook, Secretary for the Middle District, read the Report, and appropriate addresses were made by the Rev. Dr. Berg, of the Reformed Dutch Church, Rev. Dr. Brainerd, of the New School Presbyterian Church, the Rev. Theodore S. Cuyler, of the Old School Presbyterian Church, and the Rev. Dr. Dowling, of the Baptist Church.

4. AT WASHINGTON, D. C.

And in the evening of May 27th a similar Meeting was held in the Fourth Presbyterian Church, Washington City, at which the Hon. Ex-Governor Haines, of New Jersey, presided, and addresses were made by the Rev. Drs. Baird and Bullard. Many members of the General Assembly of the Presbyterian (New School) Church were present.

All these meetings have doubtless contributed to make the objects and operations of the Society more extensively known, as well as to give clearer and deeper views of their nature and importance. Our churches only need to be made well acquainted with both, in order to have their prayers and their liberal aid enlisted in behalf of this great good work.

General Synod of the Reformed Dutch Church.

The two Corresponding Secretaries of the American and Foreign Christian Union appeared before the General Synod of the Reformed Dutch Church, the second day of its late session, at Williamsburg, and requested permission, through the Rev. Dr. Hutton, to address that excellent body in relation to the operations, objects and claims of the Society. This permission was cheerfully and promptly granted. Whereupon Dr. Baird entered into some detail respecting the state and prospects of Evangelical Religion in Papal lands abroad, as well as the operations of the Society in that direction—taking up the Roman Catholic nations in their order, and showing to what extent the work of spreading the Gospel in them can be prosecuted. The Rev. Dr. Fairchild gave an interesting account of the work of the Society among the two or three millions of Romanists in our country. The statements of both were heard with deep attention. At the close, the Synod adopted the following minute:

"The General Synod having heard, from the Secretaries of the American and Foreign Christian Union, statements respecting its operations at home and abroad, *Resolved* unanimously, That the Synod recommend this Society and its interesting and important work among the Romanists of our own country and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that annual and effective contributions be made in them in its behalf."

It gives us great pleasure to lay before our readers this hearty response from one of the most intelligent and respectable ecclesiastical bodies in our land. Such resolutions are in the highest degree encouraging to those who are charged with the management of the affairs of the Society.

Protestantism in Italy.

Few persons are aware of the amount of light which was shed over the Italian mind during the few months that Rome was free from the dominion of Pope, Cardinal, and Inquisitor. The pure word of GOD, which had been so long and carefully excluded, was freely circulated and gladly received; and at the present moment thousands of copies are speaking to the hearts and minds of Roman subjects, the *Index expurgatorius* to the contrary notwithstanding. We take the following article from the *London Standard*:—We have the following facts from a man of the highest honor, a member of a distinguished noble family. Five or six young Englishmen of rank, and of what are called Evangelical principles, happening to meet at Rome last summer, determined upon an excursion into some of the neighboring mountains, carrying with them fowling pieces, to take from their expedition the appearance of mere idling, and perhaps for defence. Benighted in the mountains, and not indisposed to see something of the domestic life of the mountain peasantry, they asked for shelter in a cottage which had an appearance of comfort, and found a hospitable reception; the cottager, an old man, spread before them such refreshments as his store afforded, and after they had partaken of the solids, he presented them with a skin of excellent wine, from which each took a moderate, but only a very moderate, quantity. The hospitable entertainer pressed the good liquor, but it was thankfully though firmly declined. At length the old man was so very urgent that one of his guests was compelled to explain that excess of any kind was opposed to the religious principles of himself and friends. The aged host's wonder that young Englishmen should refuse to drink abundantly of good wine, gave place at once to admiration and a feeling of fraternal regard. "What! you Englishmen," said he, "and will not drink wine in opposition to your religious principles! You must be the Englishmen that I love because you love this book." He then opened a crypt beneath the floor, and produced a Bible in the Italian language, for the production of which it was plain the whole family of the cottage, children and grand-children, had been waiting with manifest impatience. The patriarch then read two or three chapters of the New Testament; and our astonished countrymen asked him how he dared to do so, when, though he of course had nothing to fear from Protestants like themselves, any neighbor coming in might detect and betray him. I am not afraid of my neighbors, replied the old man with a smile. Climb the top of this hill to-morrow morning, and it is a high one, look around as far as your eyes can reach, a very wide prospect, and you will not see a cottage in the range in which *this book* (laying his hand on the Bible) is not to be found. "Then," said one of the visitors, "you are in fact all Protestants." "We *are*," replied the old man, emphatically, "but we dare not own it; that is, in the country we *are* Protestants, but in the towns, may GOD forgive and convert them, they are *nothing*." We have but to add, that the same party, having passed from

Rome to Naples, found the rural peasantry everywhere substantially *Protestant*, the town population too generally *Infidel*, but found genuine Popery through the whole extent of Italy *nowhere*, if not under the priest's frock.

Popish Picture of Religion in Scotland.

The *Univers* a Popish journal in Paris, (one of the few papers now tolerated under the French dictatorship,) which lately lamented that the early Reformers were not to a man put to death, and recommended a crusade against Protestantism, entertains its readers with an account of the state of religion in Scotland, furnished to it by a correspondent from Dundee. We abstract a few salient portions of an article too long for entire publication:—"One writes us from Dundee that, under the influence of the Protestant spirit, the religious condition of Scotland consists entirely now-a-days of sectarian rivalry and hatred, and in a keen zeal to cultivate whatever attaches itself to worldly interests. * * * There can be no doubt that at no distant period, society, composed of such heterogeneous elements, will become the prey of the most absolute scepticism. And, indeed, it has already reached that point in so far as men are concerned, with whom for the most part religion is but a name, and its practice a sort of fashion. Subscriptions and collections are made among the rich, who wear only the mask of religion, to tempt poor children, half naked and dying of hunger, and induce them to sell their souls for the price of a little clothing and food. * * * Conversions (to Popery of course) are less numerous in Scotland than in England, because there we have to wrestle with Calvinism, which in its very nature is a seed of unbelief. Nevertheless, we can there reckon a certain number of converts. The aged Christians thank Providence for the help which these new members of the family of JESUS CHRIST lend them, who come to re-animate their ardor and their hopes; they form the foundation of a National Church."

Projected Conversion of Russia.

The *Univers*, in a recent article, dwells on the important consequences which would follow from the conversion of Russia to the (Roman) Catholic Church, and points out the peculiar facilities which the condition of the Russian Church offers for such a change:—"It is evident that in England, as in Germany, the Government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the Government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries who have lived in Russia for thirty years attest that, looking at the submission, the good faith and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two Churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of schismatics, and there are nearly 18,000,000 others outside of her bosom, who would be in a given time led forward by the example of this empire. In

the hypothesis now before us, there would, therefore, be more than 72,000,000 of souls brought back to the true faith." Among the "consequences" of such an event, the *Univers* mentions the probable "conversion" of the kingdom of Prussia, and of all the Protestant and Jewish subjects of Russia. Moreover, "Catholic Russia would no longer dispute with France in Turkey; the coming efforts of these two great nations would facilitate the conversion of the votaries of the Koran." Thence the *Univers* extends its views to Asia, and reasons generally upon the change which a union of religious sentiment between France and Russia would produce in the political aspect of the world. The article concludes by stating that at Rome the chief hope of bringing about this consummation rests on the devotion of the people of Russia to the blessed Virgin.

The Pastoral Letter

OF THE ARCHBISHOPS AND BISHOPS OF THE ROMAN CATHOLIC CHURCH IN THE U. STATES IN NATIONAL COUNCIL, LATELY ASSEMBLED AT BALTIMORE.

If we could afford the room we should lay this important document entire before our readers. Not being able to do this, we shall content ourselves with giving some portions of it, and an analysis of the whole.

It is addressed by the "Council," thus:

"*To the Clergy and Laity of their Charge,*

"*Health and Benediction!*

"Venerable Brethren of the Clergy, and Beloved Children of the Laity:

"Assembled in National Council, under the sanction of Our Most Holy Father, Pius IX, we find no duty more imperative, and, at the same time more agreeable to our feelings, than to address the flock committed to our care. The attachment to the doctrines and practices of Our Holy Religion which characterises the Catholics of the United States; the docility and obedience which they have uniformly manifested; the cordial union which, notwithstanding the diversity of origin, customs and language, reigns throughout the whole Catholic Body in this vast country; their general fervor and devotedness in the exercise of the virtues of the Gospel, fill our hearts with joy, and more than compensate us for the cares and solicitudes of the pastoral office. We are able to adopt the words of the apostle: 'Our mouth is open to you,—our heart is enlarged.' 'Great is *our* confidence for you; great is *our* glorying for you. We are filled with comfort: We exceedingly abound with joy in all our tribulation.'"

After this salutation and fraternal commendation, the Council proceed to argue, at some length, the foundation of their authority as Bishops and Archbishops,—meekly referring all to CHRIST's ordination and appointment, and disclaiming all claim derived from any other source.

"Not only must we know that GOD has spoken; we must also be assured that His voice is heard throughout all time. Although no longer visible to men, CHRIST, our GOD, has not left us orphans. He has sent the HOLY SPIRIT, the Paraclete whom He promised; He has infused into the earthly elements which He selected for the

formation of His Church, the breath of undying life; and that HOLY SPIRIT ever abides in the Church, teaches her all truth, preserves her from every error, and renders her a sure guide to the pastures of salvation, to the fountain whence springs up water to eternal life. Thus is fulfilled the word: 'He that heareth you, heareth me:' thus is the Church, 'the House of the Living GOD, the Pillar and the ground of truth; and on this is grounded the obligation which we urge with no less confidence than did the Apostles of CHRIST: 'Obey your prelates and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy, and not with grief.'"

Having spoken of their "authority," they advance to the question of its transmission.

"The source of this authority is CHRIST. The channel through which it is communicated to the other members of the Church is the Bishop of Rome. The successor of St. Peter is the heir of the privileges conferred on the Prince of the Apostles; on him as on the solid foundation which the wise architect has chosen, is the Church built; to him, in the person of Peter, for whom CHRIST specially prayed, has it been given to confirm his brethren."

They affirm that they represent the "Church," spread over our vast country, from sea to sea, and that they have been convoked by the Bishop of Rome under the presidency of the Most Rev. Archbishop of Baltimore. They rejoice in the occasion of proclaiming their attachment to the "Centre of Catholic Unity," exhort all to cherish a love for the "Holy See," and express the hope that the erroneous ideas which prevail in the minds of many of their fellow-citizens, respecting the nature of the power which is recognized in the Bishop of Rome as successor of St. Peter, will be removed, and that the "Chief See, whence sacerdotal unity has derived its origin, may be acknowledged as the centre of ecclesiastical authority, the source of all that is grand and imposing in the extent, union, and permanence of the Church."

The Council next take up and discuss a very grave question,—that of authority over the "temporalities" of the Church. We give this passage entire, and commend it to the serious attention of our readers. It will be seen that the doctrine of this assembly of Bishops and Archbishops "goes the whole." It will be for their laity and the governments of these States to decide whether this doctrine can be carried into effect.

"Among the causes which, in a few instances, and, principally in days now happily past, led to the forgetfulness of the extent which belongs to the authority that we exercise, must be reckoned the attempt to apply to the Catholic Church, in the administration of the temporalities belonging to her, principles and rules foreign to her spirit and irreconcilable with the authority of her Pastors. The result was such as might have been expected. Peace and harmony were disturbed, the progress of religion checked or entirely impeded, and the Church reproached with the misconduct of her unworthy children. For the purpose of guarding against the recurrence of such evils, we deem it necessary to make a public and authentic declaration of Catholic principles on this important subject. Whatever is offered to GOD, and

solemnly consecrated to His service, whether it be the material temple in which His worshippers assemble, or the ground set apart for the interment of those who repose in God's-field awaiting the promised resurrection, or property, real or personal, intended for the purposes of Divine service, or for the education, support and maintenance of the clergy,—every such thing is sacred and belongs to the Church, and cannot be withdrawn from the service of God without the guilt of sacrilege. The donor or donors of such gifts can exercise no right of ownership over them. With these temporal things, thus separated from common purposes and set apart for the service of the sanctuary, the Church cannot allow any interference that is not subordinate to her authority. The Bishop of each diocese is the representative and organ of that authority, and, without his sanction, no arrangement, howsoever in itself of a purely temporal nature, that has reference to religious worship, has, or can have, force or validity. Whenever the Bishop deems it advisable to acquiesce in arrangements for the administration of Church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic Church, in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare, that whenever the Bishop of a diocese recognises such arrangements, or acquiesces in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to the Bishop, agreeably to the rule prescribed in such cases by the Holy Council of Trent.*

"We exhort you, brethren, to sustain your prelates in their efforts to maintain the discipline of the Church in this no less than in other matters. It is from them, and not from the stranger, and still less from disobedient brethren, that you are to learn her principles, and those rules of conduct which the experience of centuries has taught her to regard as conducive to your real interests. In this no less than in matters of faith and practice, you have to attend to the Apostle's admonition: 'Obey your prelates and be subject to them.'"†

In the next paragraph the Council express themselves unfavorably in regard to those among their flocks, who, not sufficiently esteeming the "Mother who has brought them forth in Christ,—who alone has the words of eternal life, have, in disregard of her authority, attached themselves to certain Societies, which she either entirely condemns, or views with well-founded apprehension." The Council think that the "Church" is quite sufficient in her organization to meet all the wants and demands of the people.

In the three paragraphs which next follow, the Council express their views on the "wants of the Church in this vast country"—where so much is to be done to cause church-edifices, schools, colleges, hospitals, asylums, &c. to be built and established to meet the great demands of the rapidly increasing population,—and especially the importance of raising up a strong corps of native priests to minister at her altars. We should like to quote some of their remarks and appeals on these subjects, if space permitted.

* Sess. xxii, de Reformatione, cap. 9. † Heb. 13: 17.

But on no subject do the Council give forth a fuller utterance than that of popular education. We give their exhortations and injunctions, on this topic, at length, because of their importance to Protestantism and the State.

"No portion of our charge fills us with greater solicitude than that which our Divine Master, by word and example, has taught us to regard with more than ordinary sentiments of affection—the younger members of our flock. If our youth grow up in ignorance of their religious duties or unpractised in their consoling fulfilment; if, instead of the words of eternal life, which find so full and sweet an echo in the heart of innocence, the principles of error, unbelief or indifferentism, are imparted to them; if the natural repugnance, even in the happiest period of life, to bend under the yoke of discipline, be increased by the example of those whose relation to them gives them influence or authority,—what are we to expect but the disappointment of all the hopes which cause the Church to rejoice in the multiplication of her children! We therefore address you, brethren, in the language of affectionate warning and solemn exhortation. Guard carefully those little ones of CHRIST; 'suffer them to approach Him, and prevent them not, for of such is the kingdom of heaven.' To you, Christian parents, GOD has committed these His children, whom He permits you to regard as yours; and your natural affection towards whom must ever be subordinate to the will of Him 'from whom all paternity in heaven, and on earth is named.' Remember that if for them you are the representatives of GOD, the source of their existence, you are to be for them depositaries of His authority, teachers of His law, and models by imitating which they may be perfect, 'even as their FATHER in heaven is perfect.' You are to watch over the purity of their faith and morals with jealous vigilance, and to instil into their young hearts principles of virtue and perfection. What shall be the anguish of the parent's heart,—what the terrible expectation of judgment that will fill his soul, should his children perish through his criminal neglect, or his obstinate refusal to be guided in the discharge of his paternal duties, by the authority of GOD's Church. To avert this evil, give your children a Christian education, that is, an education based upon religious principles, accompanied by religious practices and always subordinate to religious influence. Be not led astray by the false and delusive theories which are so prevalent, and which leave youth without religion, and, consequently, without anything to control the passions, promote the real happiness of the individual, and make society find in the increase of its members a source of security and prosperity. Listen not to those who would persuade you that religion can be separated from secular instruction. If your children, while they advance in human sciences, are not taught the science of the saints, their minds will be filled with every error, their hearts will be receptacles of every vice; and that very learning which they have acquired, in itself so good and so necessary, deprived of all that could shed on it the light of heaven, will be an additional means of destroying the happiness of the child, embittering still more the chalice of parental disappointment, and weakening the foundations of social order. Listen to our voice, which tells you to walk in the ancient paths; to bring up your children as you yourselves were brought up by your pious parents; to make religion the foundation of the happiness you wish to secure for those whom you love so tenderly, and the promotion of whose interests is the motive of all your efforts, the solace which sustains you in all your fatigues and privations. Encourage the establishment and support of Catholic schools; make every sacrifice which may be neces-

sary for this object: spare our hearts the pain of beholding the youth whom, after the example of our Master, we so much love, involved in all the evils of an uncatholic education, evils too multiplied and too obvious to require that we should do more than raise our voices in solemn protest against the system from which they spring. In urging on you the discharge of this duty, we are acting on the suggestion of the Sovereign Pontiff, who in an encyclical letter, dated 21st November, 1851, calls on all the Bishops of the Catholic world to provide for the religious education of youth. We are following the example of the Irish Hierarchy, who are courageously opposing the introduction of a system based on the principle which we condemn, and who are now endeavoring to unite religious with secular instruction of the highest order, by the institution of a Catholic University,—an undertaking in the success of which we necessarily feel a deep interest, and which, as having been suggested by the Sovereign Pontiff, powerfully appeals to the sympathies of the whole Catholic world."

The Council next exhort those to whom they address their "Pastoral Letter" to support the "Society established at Lyons, in France, for the purpose of aiding Apostolic Missionaries in the Propagation of the Faith," by their benefactions, a duty which has a double force, derived from the recommendation of "our Holy Father, Pius IX," and from the great amount of good which that Society has done during nearly thirty years, and which has been ever ready to extend its aid to this country, and is in fact doing so most liberally at the present moment.

The "Council" then, in the close of their "Pastoral Letter," address three classes of people in an earnest and almost eloquent manner. The first class consists of the "Venerable Brethren, the Clergy;" the second, the "Virgins," or Sisters of all classes; and the third, the "Laity." They direct that this Pastoral Letter be read publicly in all the churches subject to their jurisdiction.

"*Given at Baltimore, in National Council, on the Feast of Ascension, in the year of our Lord*, 1852."

For the gratification of our readers, we give the names of the dignitaries who have subscribed this Document, in the order in which they are appended to it. It embraces six Archbishops, and twenty-six Bishops.

† Francis Patrick, Archbishop of Baltimore and Delegate of the Apostolic See.
† Francis Norbert, Archbishop of Oregon.
† Peter Richard, Archbishop of St. Louis.
† Anthony, Archbishop of New Orleans.
† John, Archbishop of New-York.
† John Baptist, Archbishop of Cincinnati.
† Michael, Bishop of Mobile.
† Matthias, Bishop of Dubuque.
† Richard Pius, Bishop of Nashville.
† John Joseph, Bishop of Natchez.
† Richard Vincent, Bishop of Wheeling.
† Peter Paul, Bishop of Zela, and Administrator of Detroit.
† John Mary, Bishop of Galveston
† Michael, Bishop of Pittsburg.
† Andrew, Bishop of Little Rock.
† John, Bishop of Albany.
† Ignatius Aloysius, Bishop of Charleston.
† John Martin, Bishop of Milwaukie.
† John Bernard, Bishop of Boston.
† Amedeus, Bishop of Cleveland.
† John, Bishop of Buffalo.
† Martin John, Bishop of Louisville.
† James Oliver, Bishop of Chicago.
† Augustin M. M. Bishop of Nesqualy.
† Joseph Sadoc, Bishop of Monterey.
† Bernard, Bishop of Hartford.

† Francis Xavier, Bishop of Savannah.
† John, Bishop of Richmond.
† John, Bishop of Agathon, Vicar Apostolic of New Mexico.
† Joseph, Bishop of St. Paul.
† John Baptist, Bishop of Messena, Vicar Apostolic of the Indian Territory East of the Rocky Mountains.
† John Nepomucen, Bishop of Philadelphia.

Demands of the Jesuits.—Look at the Helvetic Republic,—that permanent hot-bed of Communist intrigues, that asylum of vanquished revolutionists! The Federal Council has already comprehended that a political change was necessary, and orders for expulsion have been issued. Let Socialism receive its *coup de grace*. Let Kossuth not reappear on the European Continent! Let Switzerland be no longer delivered up to the despotism of a minority debased by anarchical inspirations, and there is nothing to excite alarm.— *Univers.*

New Jesuit Mission to India.—Those of our readers acquainted with Dr. Duff's exposure of the infamous proceedings of the Jesuits in India, will regret to learn that a new band of these matchless hypocrites are preparing to proceed to that quarter of the world. We quote from a Paris correspondent that the "Abbé Beurel is about to head a body of French, English, and Irish missionaries, together with a numerous staff of Sœurs de Charité destined for Singapore."

Decay of Popery in Ireland: A Crusade Proposed.

If any proof were required to show the rapid decline of Popery in Ireland, it would be the perplexity into which the priests and their organs are thrown, and the expedients to which they are having recourse to conceal or to counteract the defections from their cause. The following is the suggestion, taken from the Dublin *Tablet* of Saturday :—"It would be charitable and profitable if the bishops and clergy of England and Scotland would consent that for a year or two the preaching of missions should cease in Great Britain, in order that the Missionary Orders, *Jesuits*, Redemptorists, Passionists, the Order of Charity, and of the Immaculate Conception, might send all their fighting men to do battle with the foe that threatens the faithful here. Those of whom we speak would unite their forces to others in Ireland, the sons of Ignatius and Vincent de Paul. The ranks of the Oratorians and Ireland's own priesthood would supply stout champions to swell the band, and a little army would be formed to scatter like chaff before the wind the forces of good Venter, though they came ten thousand, armed with meal-bag and soup-ladle, and led by shallow Sumner. What a glorious spectacle would then be seen! the soldiers of the Cross from the sunny South, from the chill North, from the far East; the Italian, the Spaniard, the Russian, the Hollander, and the Frenchman, the Celt, the Saxon, and the Sclave, gathered under the banners of Ignatius, Phi-

lip, Alphonsus, and Vincent, of the sage Rosmini, and the holy Bishop of Marseilles, to do battle for our Holy Mother, mourning for her children, slain and wounded in this far isle of the West."

The Position, Work and Wants of the Waldensian Church.

We take pleasure in laying before our readers the Circular which the Moderator of the Waldensian Synod has forwarded to us, and hope that some of our readers will make haste to send us whatever their hearts incline them to give, to aid these excellent people in their efforts to extend the Kingdom of GOD among and around them. Our Society gave the first sum ($400,) that was sent from abroad to build the Church in Turin, which, we are happy to say, is advancing rapidly towards completion. It is quite important that a Church be erected at Pignerol, ten miles distant from La Tour, the chief town in their valleys. Pignerol is an Italian city of considerable importance, where there are now several hundred Waldenses living, and where too, as at Turin, many of the Italians, nominally Romanists, would, it is believed, be glad to have the Protestant doctrines set forth. The municipal government of that city—a city where, for ages, Rome kept a bishop that was a most decided enemy of these excellent people, to serve as a *watch dog* in reference to them,—has recently invited the Waldensian Synod to build a church, and maintain a regular religious service! How greatly have times changed! Here is a translation of the Circular referred to:

"The Evangelical Church of the Valleys of Piedmont, is one of the most wonderful witnesses to the truth of the words of the Apostle: 'GOD hath chosen the foolish things of the world to confound the wise; and GOD hath chosen the weak things of the world to confound the mighty.'

"Some thousands of faithful and humble disciples of JESUS CHRIST have been collected and kept in three valleys of the Piedmontese Alps, not far from the sources of the Po; their evangelical faith is expressed and still read in writings which ascend to the twelfth century.

"Fidelity to their only Saviour and Mediator, JESUS CHRIST, has always been prized more by them than life; they have proved this by enduring, for ages, the most cruel persecutions. Their motto is, 'LUX LUCET IN TENEBRIS'—(the light shineth in darkness.) This has been, GOD be praised, a verity with them to this day.

"More than six centuries of oppression and suffering have trained them to the *passive* virtues of Christianity; they have been called to the *active* duties of Christianity since an Edict dated the 17th of February, 1848, by Charles Albert, late king of Sardinia, has recognized their civil and politi-

cal rights; although the express reserve was inserted in that Decree, 'that no innovation was to be made in their public worship, nor in the schools which they directed.'

"Since more than twenty years the LORD, by the medium of generous and warm-hearted friends, especially in England, Prussia, Holland, etc. etc. has admirably prepared them, in silence, for the day of their emancipation.

"A College was founded at La Tour, which is central to the Vallyes, in the year 1831. At first it had but two teachers and fifteen students; it now has eight teachers and seventy-five students. It is a *nursery* to furnish ministers of the Gospel for the Church.

"It is the deep conviction of the Waldenses, that GOD has preserved them so miraculously in their Valleys not for a political end, but for a religious purpose. This conviction they manifested in carrying into effect their evangelical principles, immediately after their emancipation, at Turin and Pignerol, and forming there two new parishes.

"It being their ardent desire not to fail in fulfilling the designs of Providence in regard to them, they feel more liberty in making known their wants to their evangelical brethren, and asking their coöperation in accomplishing the work which the LORD has reserved for them to do.

"That which is, in their view, the most pressing in importance, at this moment, is:

"1st. To obtain the resources necessary to build a Church at Turin, (which is in fact now building,) in order to secure in effect the right which they now have in law. Three successive Royal Decrees have been issued within a year, in favor of the Waldenses resident in Turin. The first Decree accords them the right to have a 'Temple,' (church edifice,) at the capital of Piedmont; the second authorizes them to purchase the necessary ground on which to build it, and the third approves of the plan of the building. The day when the evangelical worship can be celebrated in a Temple at Turin, it will have the right of establishment in all Piedmont.

"2d. To procure a place of worship at Pignerol.

"3d. To have the means of supporting three pastors at Turin, Pignerol, etc.

"4th. To provide salaries for two new professors in the College at La Tour; one for philosophy, the other for the natural sciences.

"5th. To procure the instruments most indispensable to render intelligible and profitable the lessons of the professor of the natural sciences, especially those of physics and chemistry.

"I feel that this list of our wants is long, but GOD is powerful to crown you with all sorts of favor—that, having all things which are necessary, you may have wherewith to do all sorts of good actions.

"That the God of Peace may always give you peace, by all means, is the heartfelt prayer of your affectionate brother in Jesus Christ,

"J. P. Revel,

"Pastor and Moderator of the Waldensian Church."

Who of our readers will respond kindly and liberally to this appeal? We hope that many will.

Dedication of St. Anne's Church, Astor Place, New-York.

The church was filled before the time for the ceremonies to commence. The Most Rev. Archbishop Hughes, (the papers tell us,) and the Right Rev. Bishops of Nashville, Boston, Pittsburg, and Louisville were present; as were also the Rev. Messrs. Loughlin, Starrs, McCarron, McDonough, Bacon, Pise, Senez, McGinness, Forbes, and many others of the clergy of the Roman Catholic Church. The Right Rev. Bishop O'Connor, of Pittsburgh, preached the sermon,—from which we have room for only one passage, taken from the introduction, as given in the *Freeman's Journal* of June 5th.

"An evil and adulterous generation seeketh for a sign, and a sign shall not be given it but the sign of Jonas the prophet." The Bishop prefaced his discourse by speaking of the interest attached to the dedication of every new Church; it is the extending wider the sphere of the Church's teachings and ministrations, and above all, it is the dedication of new Altars, where the Pure Offering may daily be offered up to God. But in the present instance there were special circumstances of interest. This edifice, after having been given up to the uses of various false religions, was now to be devoted to the true worship of God; and he that was to be the pastor of it, after having been long a teacher of error, had by God's grace been reclaimed from the crooked ways of misbelief, and not only enriched with treasures of the true faith, but admitted within the sanctuary to minister at the altar of God, and now is presented to the people about to worship in this Church as their pastor and guide in the ways of the Lord."

This passage will be rendered more intelligible to our readers by our stating that the future "Pastor" of this church is the Rev. Dr. Forbes, who two or three years ago abandoned the Episcopal Church for Rome—followed shortly afterwards by his assistant. And the church-edifice is the building which was originally erected in Murray-street, for the late eloquent Dr. John M. Mason, and was a few years ago translated to Astor Place, and was occupied by the Rev. Dr. McAuley for a time. For a while it was used by the Episcopalians as a place of worship. At length it was, to the burning disgrace of the Protestants of New-York, sold to the Roman Catholics! Veneration for

the memory of the great and good man who first preached in that house—decidedly the *first* pulpit orator that the United States have produced, to say nothing of higher considerations, ought to have been sufficient to prevent such a loss to Protestantism. We understand that Archbishop Hughes greatly desires to get possession of the *Brick Church*, (Dr. Spring's,) to accommodate the Roman Catholic population in the lower part of the city! Shall he get it?

Arrogant Claims of Rome.

In his third Letter to Chief Justice Taney, Kirwan, when speaking of the arrogated power of Rome, uses the following just and forcible language:

"To prop up the power, which by fraud and falsehood it has been accumulating for ages, it claims a monstrous authority for its priests. The Pope is the vicegerent of CHRIST and the centre of unity. Bishops are his agents, and receive authority from him; priests are the agents of bishops, and receive authority from them. To resist the priest is to resist the bishop, and the Pope, and JESUS CHRIST himself. To rebel against the authority of the priest is to rebel against Heaven! The sacrament of 'holy orders' means, with them, something more than the giving of canonical authority to men to dispense the rites of the Church; it invests every man, however senseless and immoral, with the power of shutting and opening heaven and hell, and of sending his fellow-men to the one or the other, as they fear or frown upon him. Is not the attempt to make men believe that 'holy orders' or 'ordination' confers any such power, the perpetrating of a gross fraud upon the world? You, Sir, are our Chief Justice, by law appointed—the decisions of your court are binding until reversed. But there are other justices in the world, and administering law under government, very different in form from ours. Are they not lawful justices also? And, as the 'powers that be' are 'ordained of GOD,' have they not divine authority for the due exercise of their functions as well as you? And to make 'orders' or 'ordination,' whether conferred by Pope, bishop, or presbytery, any thing else than the simple authorizing of a man, according to established rules, to preach the Gospel and to administer ordinances, is to perpetrate a priestly fraud, and for the maintenance of priestly power. The liberty of the Church and of the world is bound up in the question of 'orders' and 'ordinations;' and you, Sir, and every other educated layman, should see to it that the pedantic priests and bishops who go through our land, flouting their authority and their lawn in our faces, and separating us from the gracious care of our FATHER who is in Heaven, because our faith is not large enough to admit their claims, should not have it all their own way. They are all, so far forth, engaged, whether they hail from Rome or from Oxford, in palming an impo-

sition on their race, and are not the less culpable because some of them may be honest.' "*

The whole chapter or letter from which the above-quoted passage is taken, is an admirable demonstration of the proposition that "Romanism is a system of policy to retain power."

Hungary and the State of Things there.

The following letter will be read, we are sure, with much interest. It is from the Rev. William Wingate, one of the expelled Missionaries of the Free Church of Scotland, and was addressed to one of the Corresponding Secretaries of the AMERICAN AND FOREIGN CHRISTIAN UNION. It was written in London, where the author of it was for the purpose of having, with a deputation from the Free Church, an interview with Lord Malmesbury, the British Minister for Foreign Affairs, in reference to this act of cruel violence.

"MY DEAR DR. BAIRD,—My long silence may have caused you anxiety as to whether your notes to me at Pesth came safely into my hands. They all reached us and are not neglected. On the contrary, every thing shows a remarkable *leading* of GOD'S all-wise Providence in all connected with *your* visit. The papers will have already informed you (I shall send you the next number of the Christian Times) how prophetic all your notes signified the necessity for *celerity*, 'for the time would be short.' For the last two months before we left Pesth our brethren in the ministry and ourselves were so distracted with examinations by the authorities, fearing that all would be cast into prison and our operations stopped, that I could not obtain the needful information from the brethren to answer your note. The Rev. Mr. —— told me he wished to write you a long letter, and I must wait, but this agonizing pressure from without disabled him. Till the eleventh hour of our expulsion he labored the best part of three days and nights in preparing documents,—among others, a letter to you, which I will (as he requested) give you in English.

"As soon as you informed us that *complete arrangements* were made for Mr. ——'s Manuscript History of the Hungarian Church, he set to work and labored to the injury of his health, to have it finished by the *New-Year*. The 1st of January came, and on the 4th I preached in German on the Parable of the 'Ten Virgins,' and the last head was 'the door was shut.' It was the preparation Sabbath, and the next LORD'S day the communion. We little thought how truly the SPIRIT of GOD was preparing the little flock in that message for what to them was a severe trial!

* Letters to the Hon. Roger B. Taney, Chief Justice of the United States, by Kirwan. pp. 30, 31.

"While preaching, an officer of Government was with Mrs. Wingate, commanding us to appear the next day at eleven o'clock to receive a Government order for our *immediate expulsion from Hungary and the Austrian Territories*. The same message was for Mr. Smith. We appealed at Vienna by *proxy*, but in vain. They refused us passports to Vienna to consult the Embassy, closed the church and interdicted all ministerial functions. To our appeal the only notice taken was another Imperial message. So that we had actually only three days in which to sell furniture, take leave, make all arrangements, and, while ice and snow were covering the Danube, proceed with our wives and little ones (our youngest was ten weeks old) to take leave, it may be a long adieu of Hungary. The Christian Church generally has taken up our cause warmly.

"The School* is *rescued*, up to the latest advices. Foreseeing danger, we had formally separated it from the Mission, and annexed it to the Hungarian Church—Helvetic Confession. In the confusion we managed to carry with us the *Manuscript History of the Hungarian Church!* Your Mr. McCurdy, [American Chargé d'Affaires at Vienna,] behaved towards us more like a brother than a stranger, placing his purse and the embassy at our disposal—of all which we have made honorable mention to the British Government. My colleague, Mr. Smith, went round by Berlin and saw Dr. Krummacher, and made arrangements for the needful money to cover the expenses of publication. We may therefore hope it will soon be before the public.†

"The immediate cause of our dismissal from Hungary was the retirement of Lord Palmerston, and the success of Louis Napoleon. On the 2d of January, two days before the receipt of the Imperial Order, the Emperor, by a rescript, abolished all *previous* laws, and placed his 40,000,000 subjects under his *own* simple *will*, to be explained in Imperial edicts!

"The Rev. Mr. ——, Minister of the Reformed Church in ——, (Helvetic Confession,) begs me to express to you his deep regret at not having seen you when in Hungary. He salutes you from the heart, the more so as your work on America has often cheered and solaced him. He begs you to excuse him to other Christian brethren for not entering directly into correspondence with you, as an interchange of letters would, in the present state of things, be the surest and quickest road to the "Dungeon of Grosswardein,'—

* The excellent School for Jewish children in Pesth, numbering some 300 pupils, taught by the good Mr. Saphir, himself a converted Israelite.—*Ed. of the Ch. Union.*

† This History of the Hungarian Church has been the labor of more than twenty years on the part of a distinguished and excellent Protestant pastor of Hungary—whose name may not be published. The writer of this note, after his return from Hungary, last Autumn, made arrangements with distinguished men in Germany, (Dr. Krummacher among them,) and in England and Scotland, for having the work appear in German and English under such auspices as will secure entire confidence.

known to your countryman, Mr. Brace. He begs, however, to commend to your kind consideration and solicitude the Hungarian Protestant Church, and their schools.

"The most distinguished ministers of this church are the Rev. Pastors Torok, (of Pesth,) Bathery, Nagy (Samuel,) and Bali. The Superintendents Apostel, Polgar, Nagy (Michael,) and Pap; Professor Somossey, and the professors in all the Theological Faculties of the four colleges, viz.: those at Retskemet, Papa, S. Patak, and Debrecsin. In these colleges there are respectively 50, 60, 80 and 100 students—making 290 in all. [This statement has reference only to the Church of the Helvetic Confession, or what is commonly called the Reformed Church, on the Continent.] The other students in these colleges apply themselves to law and philosophy.

"The Latin language was wont to be taught in all the schools, as the medium of communication among the educated classes in Hungary, a country where *eighteen* languages are spoken! Till 1830, it was universally employed in the Diet, County Meetings, and Courts of Justice. During the last twenty years, on the contrary, the instruction in the schools is imparted in the *national* language; that is, since the time at which the Latin language ceased to be the diplomatic language, and gave place to the Hungarian. Since this period Latin is little spoken, even by the learned and Government officials. The common people do not speak, and never did speak, the *Latin*. The different races, eighteen in number, speak their different vernacular tongues. The Latin was merely the language of the scientific and educated classes; and because strangers (foreigners) generally came in contact with these, the idea became prevalent that Latin was universally spoken in Hungary, which was not the *fact*. At present Latin is chiefly used by the Roman Catholic priesthood, and that because it is *Roman*.

"As to your work, (Religion in America,) which I proposed to him to translate into Hungarian, Mr. ——, (the pastor referred to,) says: 'it could not be published in the present state of affairs, because every publication which has not already passed the Austrian censorship must be submitted to *Censors of Police*, who consider the words 'America,' 'Liberty,' 'Progress,' as in a high degree *dangerous*, and all works in which these words or ideas occur are instantly confiscated without mercy! Even the *Sermons* of the Protestant ministers must be laid before the *Censor of Police!* But I beg you to send a copy of your work with the appendix, which may be translated into Hungarian, in hope that the day may come when it may be published. He then salutes you and all Protestant brethren in America, and commends to you and to them the oppressed Church of Hungary, and bespeaks for it your sympathy and prayers, subscribing himself, your '*Anonymous friend and brother*;' and this because he desires not to be known to the public, on account of the present danger.

"I have addressed eight thousand persons since my return, and have been constantly travelling, which has prevented me from finishing my letter to you. I will try to send you the 'Witness,' which contains an account of a most important public meeting in Edinburgh, on the subject of our expulsion, where Dr. Candlish excelled himself. I was with Dr. and Mrs. Duncan last week. Mrs. D. is still very poorly. My dear wife begs to be kindly remembered; she is still suffering, but better.

"The LORD JESUS be with us. Your loving brother in the Gospel,

"WILLIAM WINGATE."

Whilst we mourn that men of such a spirit have been expelled from Hungary by the despot who sits on the throne of Austria, let us rejoice that they were permitted to labor as long as they did, and do so much good there. A great meeting was held in London, in May, at which the subject of their expulsion, and the conduct of the English Government were fully discussed. That meeting was ably addressed by Drs. Cunningham and Hetherington of Scotland, as well as by Messrs. Wingate, Smith, and Edwards—the expelled missionaries.

A Pleasant Memorial and Grateful Tribute.

Hunter, Green Co., N. York, April 6, 1852.

Treasurer of the AMERICAN AND FOREIGN CHRISTIAN UNION.

DEAR SIR—Enclosed is a small donation to the excellent cause in which your Society is engaged. The circumstances in which it is given are these. The money was a gift from a worthy gentleman to his little namesake, Putnam Proctor, the youngest son of the bearer of this note, Mr. Henry Brandt, a worthy citizen of this place. The dear boy, scarce two years old, and the gentleman himself, whose name he bore, having both gone to their final rest, Mr. B. feels that he ought to consecrate the gift which remains with him to some benevolent object, and proposed to pass it over to the CHRISTIAN UNION, which you will please accept as a tribute to the memory of the dead.

Yours truly, ALEXANDER TROTTER,
Pastor Pres. Ch. Hunter.

The little sum which accompanied this note was $5 18.

Those who have felt the misery of an evil conscience, and laid groaning with anguish of spirit under a heavy sense of GOD'S wrath, are comparatively in little danger of returning to such a state, after they have once been delivered from it.—*Adam.*

I cannot see within myself, and yet all depends upon it. It is not enough to know that GOD sees me, unless I see myself in my own frightful nakedness.—*Adam.*

Our Own Operations: Home Field.

The reports from our missionaries in the Home Field, for the last two months, have been full of interest. We can only make a selection from the facts of most importance.

New-York.

One of our excellent Irish missionaries, who has long preached the Gospel to Romanists, and whose heart feels the deepest interest in the work, reports that on the Sabbath he has regularly preached to little assemblies in 5th street, Ninth, Willett, Broome, Madison, Hamilton, Stanton and 44th streets, and in the Second and Tenth avenues. In these little meetings he sees much to encourage. Owing to the frequent changes of residence which the Irish people are compelled to make, he is compelled very often to change the places of holding the meetings on the Sabbath, as well as the little prayer meetings in the week. This missionary reports that he has much to encourage as well as try his heart, in his visits from house to house—in the narrow streets and lanes, to poor, ignorant and degraded families, many of which, (as he says,) although "poor in every thing which can contribute to earthly happiness, and extremely ignorant of the Gospel, are rich in bigotry, intolerance and superstition." He narrates the happy death of a very poor and pious man from Glasgow, who entered into rest lately, and left a crippled and almost helpless wife and two small children. He died at No. 6 in the Second-avenue, rear building, first floor, where his family are still in great need of the sympathy and aid of those whom God has blessed with this world's good things. At the funeral, our missionary preached to a great crowd of ignorant, rude, rum-drinking and careless people, who for once, at least, were made to hear the Gospel with attention—and may we not hope, not in vain?

This missionary has more than 150 Roman Catholic families in his district, who are studying, under his regular instruction, the Sacred Scriptures.

Another Irish missionary in New-York reports as follows:

"During the past month I have visited about sixty families, residing chiefly on the * * * * * Avenue. More than twenty of them, I found, had lately removed into that place, and these, with few exceptions, did not receive me so well as the older residents.

"However, I was enabled to deliver them my message, and give my testimony in their hearing against error. I also collected nine children from among them into the Sabbath School. A good Christian man,—an Episcopalian,—in the neighborhood, stood to listen to a conversation which I held with three Romanists, on the errors of their Church. After I had finished, he told me at call to his house in 21st-street, and that he would let me have a dozen New Testaments for distribution. Seven of them have been since distributed. My conversations and disputes with the Papists in this

neighborhood are endless, and were I to give you them all in full, they would fill a volume.

"The time I take for visiting them is one in which I am sure to find them in their houses. Some I have to leave too soon in order to go and meet my appointment with others. I assure you, Rev. Sir, from actual observation of the state of things among Romanists in this city, that it is fast becoming a greater difficulty to rescue them from open infidelity than from Popery. Christian people should look well to this, before it becomes almost impossible. The priests here are well aware of this decline of their system among the masses. Hence their Councils, Crosses, Ceremonies; and poor bewildered Bishop Hughes himself is bringing into market the entire stock and trade of his order, to assure his people that they need not despond—that this is as much a Catholic as a Protestant country.

"I have been asked to address a little congregation in **** street, which also numbers about ten Roman Catholics with their families. It was here that I gave away two Bibles on a former occasion, and on last Sabbath I gave to a young Catholic girl the Testament which I had brought with me to my Bible class. The priests are putting every hindrance in the way of God's Truth which I take to the people. A few evenings since I talked to a gang of ragged children who were fighting and swearing in **** street. As I was talking to one, and asking him to prepare and come with me to Sabbath School next Sunday, where he would be taught to read, and where he would get clothes; his father rushed out, and taking the little fellow, dragged him in, observing at the same time, "We don't want kidnappers to be stealing our children from the blessed Church. I know who you are, you can make no turn-coats here."

"I manage to keep one of my prayer-meetings open still, though I do not think the people can well afford to do so much longer. I have collected 13 children into the Sabbath School, and when the ladies to whom I have spoken get clothing for four or five others, we will have them in also. A good number of my Scripture-reading countrymen have removed into various quarters of the town—which gives me a good opportunity, when I go to see them, to talk with their neighbors.

"One man especially—a cousin of a Roman Catholic dignitary in this country—wished me to see him again, for that he had some strong doubts respecting Transubstantiation. He does not think much of his relative's Church, I assure you—especially since Bishop Hughes' attempt to get the Church property into his hands. Thus goes the work in which I am engaged. I have to speak wherever I find an opportunity, and, thank God, I have every evidence to believe that it is not altogether in vain."

There are some things here which deserve to be well pondered. Many of the Romanists in the city of New-York, and everywhere else in this country, are becoming infidels! Certainly, no time should be lost in supplying them with the means of becoming acquainted with the true Gospel.

Our German missionary in New-York reports that he visited in his field, —embracing the part of the city bounded by the North river and Cortlandt, Centre and Canal-streets—during the last month 523 families, 273 of which were Roman Catholic; held 11 prayer meetings during the week, 8 on the Sabbath, and sold books and papers to the value of $5 11. He relates the following affecting story:

A poor German woman, who lives in great misery, told the missionary that she was born and brought up a Protestant, but had married a Roman Catholic, who had promised that he would not molest her in her religious opinions. At first the priest tried to win her over to the Roman Catholic Church: failing in this, he stirred up her husband to trouble and abuse her, till she was forced, through fear and wretchedness, to profess to become a Roman Catholic! She told the missionary, with tears, that she is required at the Confessional to *curse* the very "breast that had nursed her!" Her husband will not buy her decent clothes, fearing that she would go to some Protestant place of worship!

Our missionary is greatly encouraged in regard to one of his prayer meetings—that in * * * * street.

Brooklyn.

Our worthy and faithful missionary among the Irish in the city of Brooklyn states, that during the last month he had visited more than forty Roman Catholic families, spoken to them the Word of the Lord, read the Scriptures to them, and in most instances received cordial invitations to repeat his visits. In some cases he was permitted to pray with these families, and some joined him heartily in this sacred duty. He also visited a considerable number of Irish Protestants, and endeavored to interest them in the Gospel, and induce them to attend the preaching of it.

This missionary states that there is much of a spirit of inquiry among the Romanists, and many are quite disposed, and even determined, to renounce the errors of the church in which they were born and educated. Many are like Nicodemus, however,—afraid of the priests, dreading that persecution and loss of business which would follow their quitting of Rome,—especially at a time when Protestant Churches and ministers are not prepared to sympathize, as they should, with those who quit Rome. In some cases Roman Catholic families beg him to come *occasionally*, and *with prudence*, to see them, inasmuch as they fear that their Roman Catholic neighbors will tell the priests. Three Irish mothers recently told him that they had the Bible, preferred the Protestant Religion, and had a great desire to see their husbands and children embrace it.

In four cases our missionary, in conversations with Romanists, illustrates the brightening influence of Romanism, by referring to Ireland and its miseries, miseries which he has had abundant occasion to know well. At other times he contrasts with the prayers recorded in the Scriptures, the prayers contained in Roman Catholic books of devotion, of which we have a specimen in a work entitled "The Key to Paradise," in which, on page 166, we find a prayer to the Virgin in these words: "O Mother of mercies, Comfort of the afflicted, Refuge of all the needy, hear my prayers; unto

whom shall I have recourse, or where can I be more securely sheltered than under thy protection?" In like manner he exposes the errors of Rome in other respects. This missionary speaks in the highest terms of the kindness he has received since he landed on our shores, and of the joy which he finds in laboring for the conversion of Romanists under the banners of a Society which is constituted on the principles of our American and Foreign Christian Union.

Newark, New Jersey.

The reports of our German Missionary in Newark for the last two months are very interesting. In his visits among the Roman Catholic and nominally Protestant Germans in that city and its suburbs, now amounting to thousands, he finds much to distress. There is a painful amount of infidelity among both. He mentions that in visits from house to house he lately found one in which there were ten or twelve families all abandoned to infidelity. "In one of my domiciliary visits" (we quote from another part of his report,) "I called at a house with the intention of visiting a family a second time, but found they had removed. I remained, however, with the family, then inhabiting the house, for some time, and entered into conversation with them. I produced a tract and showed it to them, asking 'Would you like to read it?' The woman replied: 'Do you believe we would read such stupid nonsense? we have done with these things a long time since; we read politics now.' I answered her, 'A knowledge of politics will not show us the way to salvation!' She said, 'When Germany is free, I will attend to the salvation of my soul, and not till then.' Thereupon I remarked to her on the uncertainty of life! 'We may,' said I, 'lose our souls through an undue concern about worldly things, to the neglect of our eternal interests. Whilst we are wasting our thoughts and breath on such matters, death may come.' She was silent. I questioned her as to the reason why she had fallen so deep into unbelief. She said, 'the Catholic priests are the cause of it. I have seen and heard so much villainy on the part of the priests.' I replied, 'Why not come to the Protestant Church, where the gospel is preached?' She said that she thought she would. Before parting with the family I again asked if they would not receive a tract. I found them now quite willing to do so. I then handed to each member of the family a suitable tract, which they seemed now to receive gratefully. Thus I was enabled, by a simple and affectionate representation of the truth, to overcome prejudice, so that their moroseness was turned to kindness."

In his report for May our missionary mentions the following incident: "A Catholic woman told me that a short time ago a poor German woman, lately arrived in this country, went to the priest to confess her sins, but he would not hear her. She besought him very urgently, when he answered:

'If you will give me two shillings I will confess you.' She told him she had not more than sixpence in her possession. He replied, 'I must have two shillings.' The poor woman was forced to go away without being confessed and pardoned, because she had not money enough to purchase it!"

Our missionary closes his report thus: "I have visited during the past month eighty families, with all of whom I have held personal conversation on the subject of religion. I have distributed more than one hundred tracts, and one Bible. My congregation is steadily increasing, and also the interest of the hearers. I had seventy communicants at our last LORD'S Supper. I have visited the county jail once this month, and held conversation with the German prisoners. I had an interesting interview with a young prisoner (a Roman Catholic) who, with tears, deplored the sins of his past life. I directed him to the SAVIOUR of sinners, gave him some tracts, and requested him to read the Bible, which he declared with much apparent earnestness and sincerity that he would."

Our missionary states that Erpenstein's confession and death (a German Roman Catholic, who committed murder and was executed in Newark a few months ago, but who renounced Romanism before his death, under the missionary's instructions,) have made much sensation among the Germans in that place. He also says that he meets with a considerable number of Germans who have seceded from the Roman Catholic Church because of the tyranny of the priests.

Providence, R. Island.

Our missionary continues to labor with encouragement. During the month ending on May 15th, he reports that he had visited 136 families, embracing 482 persons. These families, with a few exceptions, were Roman Catholics. In most of these he read and explained portions of Scripture, and in many of them he was permitted to engage in prayer. On these occasions there have been, for the most part, expressions of interest in the services. He has also conversed with many young men, not a few of whom are in an inquiring state of mind.

Boston.

The report of our humble and persevering missionary in Boston, for the last month, is replete with interesting details of visits made, and conversations held with Romanists and others. It cannot be that the seed which is so noiselessly and kindly sown will not, at no distant day, produce a goodly harvest. It may give us an idea of the extent or universality of the emigration from Ireland to our shores, to state that during one single month our missionary visited families in Boston who had come from fifteen of the thirty-two counties in the "Emerald Isle."

The Blackstone Valley.

Our zealous and active missionary in this field reports that during the preceding month he has visited 156 families, distributed 18 Bibles, held thirteen meetings for prayer and the exposition of God's Word, some of which were numerously attended by Catholics, Infidels and Christians. He finds great encouragement in his work, and mentions interesting cases of inquiry among Roman Catholic families. In our village all the Romanists came out to hear him preach in a Baptist church. We have great reason to bless God for the "wide effectual door" which the Saviour has opened in that part of our country, in which there are many Irish and Canadian Romanists, among whom there are not a few who are disposed to seek after the Truth.

Albany, N. York.

Our Irish missionary gives an interesting account of his labors among the Germans, Irish, and French daily, at the Railroad dépôt; and at the Poor House, where are many Germans, Irish and Canadians, most of whom are Papists. He also visits the "Home for the Friendless," as well as many families at their residence. He says that he is "happy in his work, and happy to say that he is hard at it."

Our French and German missionary at Albany also interests us by his reports. In addition to his labors among the Canadians in Albany, he visited last month 50 German families, of which about 20 were Roman Catholic. He finds much infidelity among them, but, inasmuch as they can all read, it is easier to discuss with them the subject of religion. Our missionary remarks truly, that "controversy with Roman Catholics, who are still held completely captive by the errors of the Papacy, only irritates them against us, and shuts the door against us. To speak of the love of Christ, at the beginning, middle, and end of our conversation, is that which does good to the soul of the most insensible sinner."

Vermont.

Our missionary in the central part of this State reports to us his labors in Brandon, Middleburg, Burlington, Orwell, and other places during the last two months. It would seem that though there is much deplorable ignorance and superstition among the French Canadians residing in many of the villages in the Western part of Vermont, and great opposition to Protestantism, there are some souls who are "made willing" to receive the Truth.

One of the missionaries in Northern Vermont makes a favorable report of his labors during the last month. He has gained access to several families that would not receive him formerly, and is even permitted to preach in their houses. He reports six conversions in the town of Montgomery, and a few awakenings.

Augusta, Georgia.

Our missionary among the Irish Romanists in Augusta, sends us a very interesting report. During three months he has made at least 222 visits, chiefly to Romanists, and in 167 cases has given instructions to at least some members of the family, it being almost impossible to find all the members of the families at home at one time. "And although," writes our missionary, "I cannot say there are any conversions, yet I believe that the seed is sown, and I trust GOD will water it, and cause it to spring up and grow."

Mobile.

Our missionary at this city seems to be doing well, and to be exerting a good influence. He visits about 200 families every month, reads the Scripture to them, and comments upon it. He holds four public meetings regularly each week, and sometimes more, which are well attended. He has organized two Sunday-schools in destitute parts of the city. He has gathered 70 children into Sabbath-schools, and induced nearly 50 men to attend Protestant churches. He finds the Romanists of Mobile to be extremely ignorant of the Bible. He gives an affecting account of his visit to an Irishman of wealth, who was very ill, and seemed utterly unacquainted with the doctrine of justification by faith, but who with his wife, rejoiced to learn that glorious doctrine from the lips of our missionary. The priests and the *nuns* are ever ready to destroy all the good he is doing wherever they can.

Brownsville, Valley of the Rio Grande.

Our devoted Spanish missionary in Western Texas, is indefatigable in his visits to the Mexican families, to whom he reads the Word, and with whom he prays where they will permit it. He visits the sick and the prisoners, and also writes an article every week for a Spanish paper.

Such is the summary of the reports of some of our missionaries in the Home Field which we are enabled to lay before our readers this month.

Foreign Field.

Since the publication of our June No. we have received letters from many portions of the Foreign Field. We have an interesting letter from Sweden, which we must postpone for the present.

We are compelled to make a similar disposition of an interesting communication from the North of Italy.

The Rev. Mr. Hastings has been encouraged in his work at Rome by a full attendance at the chapel of English and Americans.

The friends of Mr. Fletcher will be pleased to learn that he was well, and had become comfortably settled down at Rio de Janeiro, with his family, and that he was well received by the American residents,—among them Mr. Schenck and Mr. Kent, the American Ambassador and the American Consul. Mr. Fletcher's prospects of usefulness are decidedly encouraging.

The Rev. Mr. Trumbull is prosecuting his usual work in Valparaiso.

The Board have made an arrangement for the support of four or five missionaries in Canada, among the French population, in connection with the French Canadian Missionary Society.

We are not yet informed whether the Rev. Alexander King of Dublin, will comply with the invitation of the Board to spend next winter in this country, in delivering lectures to the Roman Catholics in the chief cities.

We have good intelligence from Belgium.

In our next number we shall endeavor to give a *résumé* of the operations of the Religious Societies of France during the past year.

Notices of Books.

The Presbyterian Board of Publication have issued, under the direction of the General Assembly, a book of Church Music, entitled "THE PRESBYTERIAN PSALMIST." Edited by Mr. Thomas Hastings, it appears to have received no ordinary degree of care in the selection and arrangement of tunes. The advantages of uniformity, within the bounds of a denomination, in the performance of this part of public worship, are certainly worthy of consideration. The Presbyterian Church (O. S.) already possesses an authorized volume of Psalms and Hymns, to which this book of sacred music is an appropriate companion.

MR. LOSSING, in the twenty-third number of his "PICTORIAL FIELD BOOK," traces the progress of the Revolutionary struggle through Pennsylvania and Virginia, embellishing it with portraits and vignettes of great artistic merit. The quantity of interesting information bearing on the subject which has been gathered into this work, gives one a high opinion of the author's diligence.

HARPER'S MAGAZINE, for June, 1852, opens the fifth volume with a beautiful illustration of the popular ballad "Auld Robin Gray." It is succeeded by an unusual number of original articles; one of which—on the scenery of the Franconia Mountains—contains alone eight engravings of exquisite beauty. The articles reprinted from English publications are, as usual, of the choicest quality.

HOOD'S humorous satire upon English Travellers and German Customs "UP THE RHINE," has been reprinted in two handsome volumes of the Semi-monthly Library, published by G. P. PUTNAM. It is a perfect *chef d'oeuvre* of wit.

[We are compelled again to omit the larger portion of our BOOK NOTICES for the present month.]

Movements of Rome.

The Primate of Ireland, Dr. Cullen, has been appointed Archbishop of Dublin, in the place of the late and worthy Dr. Murray.

There has been a good deal of excitement of late, in Ireland, both among Roman Catholics and Protestants, occasioned by the publication of a letter in the *Tablet*, (a famous Roman Catholic newspaper of Dublin,) written by a priest of the name of Robert Mullen, from New Orleans, and addressed to the editor. In this letter it is asserted that there is a most alarming *defection* from the true faith going on among the Roman Catholics who come to this country from Ireland and other papal countries. Of this letter and the whole subject to which it relates, we shall take an early occasion to speak fully. We came from Liverpool last autumn in the same steamer with this Rev. Mr. Mullen and his colleague, who were deputed to this country by primate Cullen to collect funds among the Romanists to found a Papal University at Thurles, in Ireland. In prosecuting this mission Mr. Mullen has been led to visit many of the principal cities of our country, and survey the state and prospects of Romanism among us. And verily the prospect is anything but satisfactory, if he states the truth. However this may be, we shall content ourselves, at present, with giving the following extract from a letter of a correspondent of the London *Times*, writing from Dublin, respecting the "falling away" of Roman Catholics on their coming to the United States.

"The letter of the Rev. Mr. Mullen, with its candid admissions of the gradual extinction of the Roman Catholic faith, as soon as its votaries set foot on American soil, continues to create a perfect furor among the Irish clergy of both creeds. The Protestant party have had the letter reprinted and circulated throughout several districts, as strong presumptive evidence of the decline of Popery, and of the progress of the principles of the Reformation. The Romish clergy, from the Lord Primate on his throne, down to the humblest curate, appear to be perfectly astounded by the revelations of the American missionary; and the whole machinery of the Mother Church has been set in motion, with a view of checking a system which has led to such disastrous results as those vouched for on the competent authority of one, high in the confidence of Archbishop Cullen himself. To stay the flight across the Atlantic, is the first great object of the counter-movement just now at work. As well might it be attempted to stop the tide with a pitchfork; but the trial is, nevertheless, being made,—with what success, time alone can tell. For the last month the subject of emigration has been the theme of altar-eloquence throughout the length and breadth of the kingdom, and arguments of all kinds have been used to dissuade the people from abandoning the "Old Country" and the religion of their forefathers.

"The text was taken up on Sunday last by the Right Rev. Dr. Haley,

the respected titular of Leighlin and Ferns—a prelate who deservedly possesses the good will and confidence of all creeds and classes, but who upon this occasion has, I learn, failed to convince the remnant of his flock of the dangers they must be prepared to encounter, should they persist in the resolution formed by many of them to follow their relatives to their new homes in the Western world. The emigration from the district over which Dr. Haley presides has been enormous, and the gross amount of the sums of money transmitted by the emigrants, either for the immediate relief, or for the purpose of defraying the expenses out, of their friends in Ireland, almost exceeds the limits of belief."

It will indeed be no easy matter to arrest the tide of emigration from Ireland to our shores. "It is too late." We travelled extensively in every province of Ireland last summer, and did not meet with one man, woman or child to whom we spoke on the subject (and we spoke to very many in all parts,) who had not some relative, and most of them several, in America! And among the masses, the universal desire seemed to be to get to that "happy land," as they called it. GOD is sending these people hither, that they may receive good. If the Protestant Churches of our land will but do their duty, vast numbers of these people will indeed "fall away"—not to infidelity as has been greatly the case, but to true Christianity, as has also been the case to some extent, to a growing extent even, we are happy to say. Let us bless GOD, and take courage in our efforts to impart the truth to them whenever they take up their abode among us.

View of Public Affairs.

So far as our country is concerned, the two most notable events of the last month were the Democratic and Whig Conventions in Baltimore. The former commenced on the 1st day of that month, and lasted some days. The latter commenced on the 16th, and extended to the morning of the 21st. Both were attended by a great multitude of people, friends of the numerous candidates, or such as were willing and desirous to be candidates, for the offices of President and Vice-President of this Republic. Baltimore, it is said, was never before so filled with strangers. The Hall in which the Conventions were held was crowded to its utmost capacity. Great excitement prevailed, and in one or two instances scenes exceedingly dishonorable to the actors, and mortifying to their friends, took place; but they were severely condemned and promptly repressed. Franklin Pierce, Esq., of New Hampshire, and the Hon. William R. King, of Alabama, received, on the 45th ballot, the nomination of the Democratic Convention. General Winfield Scott, and the Hon. Mr. Graham, of North Carolina, received, after 53 ballotings, the nomination

of the Whig Convention. It remains with the people (under God) to decide whether Mr. Pierce or General Scott shall be the chief magistrate of these United States during the period of four years, commencing March 4th, 1853, and whether Mr. King or Mr. Graham shall be Vice-President. May God guide and overrule in all things, and cause such a result as shall be for His glory and the best interests of this nation! Such we doubt not will be the heartfelt prayer of many a Christian patriot in all parts of our country.

It is a matter which calls for devout thankfulness towards the Great Ruler of the nations, that the true policy for this country has become so well ascertained and defined, as to make it certain that which one soever of the two great national parties shall succeed in electing its candidate, the government must be carried on, essentially, on the same great principles.

It is also deserving of gratitude to God, that all the candidates for these high offices are abundantly capable of filling them well,—so that the government of the country will, we believe, be placed in safe hands, which soever party triumphs. This is a great matter. There is no Louis Napoleon among them—to attempt, or even desire, the overthrow of our happy form of government. Blessed be God for this!

We are pained to record that there was a good deal of *betting* among the crowds present on the occasion. When will this very reprehensible practice cease among us?

Europe remains quiet. It is believed that the Great Powers of the North have intimated to the "Prince President of France" that they will not look with approbation upon his attempt to declare himself *Emperor of France*, with the expectation of founding a *dynasty!* What effect this decision may have upon the ambitious and unscrupulous *Usurper* time alone can show. We have strong fears on the subject, but it is not worth while to state them at present.

Nothing worthy of notice has been done in the British Parliament of late. The harvest promises to be abundant in England and most other countries of Europe, as well as with us.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JUNE, 1852.

MAINE.

Belgrade, Asa W. Cummings, ... $1 00

NEW HAMPSHIRE.

Fishersville, Richard Gage, Esq., ... $4 00
Nelson, Oliver P. Newell, towards L. M., . 10 00
Dover, $5 of which is the ann'l sub'n of W. Woodward, ... 24 02

VERMONT.

Berlin, Rev. James Hobert, ... $5 00
Castleton, Cong. Ch. and Soc., Rev. (Joseph Steel,) 33 14
Benson, 1st Cong. Ch. and Soc., (Rev. Azariah Hurd,) to complete Dca. J. J. Howard's L. M., ... 21 58

MASSACHUSETTS.

Pittsfield, Walter Tracy, ... $1 00
Pepperell, Evan. Cong. Ch., in part to make Rev. Lyman Cutler, L. M., ... 21 00
Winchester, Cong. Ch., ... 84 00

East Boston, Maverick Ch., a balance, . . 2 00
Lowell, First Cong. Ch. to make Geo. W. Shattuck, L. M., $30; John-st. Ch., $23.25; Freewill Bapt. Ch., in part to make Rev. A. K. Moulton, L. M., $13, 66 25
Boston, Mount Vernon Ch., don. of Rev. E. N. Kirk, ... 100 00
Waltham, Trin. Cong. Ch., ... 25 03
Medway Village, A Friend, ... 10 00
East Weymouth, 1st Cong. Meth. Soc., to make Mrs. Jairus Sprague, L. M. . 30 00
Quincy, Evang. Cong. Ch., ... 8 00
Milton, R. R. Village, ... 1 00
Mansfield, Evang. Cong. Ch. 13 00
South Hadley, 1st Cong. Ch., to make Dea. Moses Montague and Miss Mary W. Chapin, L. M's., ... 57 15
South Abington, Cong. Ch., public Coll., to make Spencer Vining, L. M., $30.07; Mary Witmarsh, for Sab. Sch. Library in France, $10; Samuel Blake, Jr., to make himself L. M., $30, . . 70 07
Taunton, Trin. Cong. Ch., $20; Spring-st. Ch., $20: Bapt. Ch., $10, ... 50 00
Lincoln, 1st Cong. Ch., in part, to make Rev. Wm. C. Jackson, L. M., ... 11 64
Southfield, Otis Lombard, to make himself, L. M., ... 30 00
South Dennis, per Anna Collins, to make, in part, Rev. Richard Tolman, L. M., . 6 00
Upton, Young Ladies' Benev. Soc., . . . 8 00

CONNECTICUT.

New Milford, Cong. Ch., Rev. Dr. Murdock, $20 40
Lebanon, from a Friend per E. S. Robinson, 5 00
Wilton, J. G. Rowland, Esq., ... 5 00
Madison, Y'ng Ladies' Sewing Soc. of Cong. Ch., ... 25 00
South Britain, "A Mother," for France, . 3 00
New Haven, Mrs. Abby Salisbury, don. for 1852, ... 100 00

RHODE ISLAND.

Kingston, Cong. Ch. and Soc., in addi'n for L. M. of pastor, Rev. Joel Mann, . $7 00
Providence, Richmond-st. Ch., balance, . 47 00

NEW-YORK.

South East, Presb. Ch. to constitute their pastor, Rev. —— McLeod, L. M., . $39 25
Bedford, Pres. Ch., Rev. —— Ingles, pastor, 10 70
Dover Plains, Bapt. Ch., Rev. —— Chaplin, 7 25
Red Hook, Lutheran Ch., Dr. Strobel, . . 11 59
Pine Plains, Presb. Ch., Rev. Mr. Sayer, . 17 71
Carmel, Bapt. Ch. Rev. Mr. Seage, . . . 8 57
La Grange, Presb. Ch., Rev. S. Mandeville, 9 50
Pleasant Plains, Presb. Ch., Rev. B. F. Wile, 24 49
Hopewell, Rev. A. Polhemus' Ch., ... 14 84
Tomhannock, John L. Rice, ... 20 00
Brushland, Wm. Forest, ... 5 00
North Bergen, Presb. Ch., by D. F. Merrill, 5 00
Ithaca, Rev. Dr. Wisner, ... 11 60
Poughkeepsie, Presb. Ch., $30 of which by Chas. Bartlett to make himself L. M., 70 10
City, A Friend, $1; G. Carpenter, $50, . . 51 00
Vienna, Pres. Ch., (O. S.) by A. P. Waterman, 7 50
Stone Ridge, in part for L. M. to be named hereafter, ... 10 00
Mount Morris, Add'l Col., by Mrs. Case, . 2 00
Brooklyn, South Cong. Ch. 7 00
———, A Friend, ... 50 00
New Roads, J. Quackinbush, ... 1 00
Walton, G. St. John, 50c.; Nathan Stillman, $2, ... 2 50
North White Creek, Bequest of Jas. Richardson, ... 1,400 00
Auburn, 1st Presb. Ch., $123.25; 2d Presb. Ch., $25 60, ... 148 85
Elbridge, Bapt. Ch. $2.61; Presb. Ch. $22.21 24 81
Jordan, Presb. Ch. 6 80
Panama, Bapt. Ch., $5.67; Presb. Ch. $9.38, 15 05
Northville, Cong. Ch., ... 20 18
City, A Lady, in full, for "G. D. F.," of France, L. M., ... 20 00
Coll. in the Tabernacle, ... 65 14
Jasper Corning, Esq., ... 5 00
Esperance, Jas. Boughton, ... 5 00
Maine, Cong. Ch., W. C. Boyce, pastor, . 3 00
Clinton, ... 16 40
Madison, ... 19 00
Antwerp, Bapt. Ch., $1.56; Pres. Ch., $4.64, 6 20
Rodman, M. E. Church, ... 3 35
Pulaskie, Cong. Ch., in part, $10.44; Bapt. Ch., $1.49, ... 11 93
Whitehall, Presb. Ch., ... 23 75
Stillwater, Presb. Ch., ... 10 49
Mechanicsville, Presb. Ch., ... 3 18
Sauquoit, Balance, ... 3 50
Schaghticoke, Presb. Ch., ... 26 75
Glens Falls, Presb. Ch., with former Coll. makes Rev. A. G. Fennel, L. M., . . 22 75
Gilford, Presb. Ch., in part, ... 7 00
Tribes Hill, Presb. Ch., ... 5 66

NEW JERSEY.

Newark, German Mission Ch., ... $3 00
Millington, Sab. Sch. Asso'n, by Mr. Dunn, $10.32; Ab'm Dunn, $1, ... 11 32
Orange, Dr. Fisher, ... 2 00
Succasunny, Presb. Ch., ... 10 00
Freehold, Mrs. Sarah T. Roy, for L. M., . 30 00
Plainfield, 2d Presb. Ch., Rev. Mr. Witaker, $31.60; Meth. Epis. Ch., $12, . . . 43 60
Somerville, 1st Ref. D. Ch., additional, . 12 00
Freehold, 1st Presb. Ch., in part, ... 17 35
Ewing, Presb. Ch., in part, Rev. Mr. Cooley, 33 76
Newark, 2d Pres. Ch., in full of Rev. J. Fewsmith, L. D., ... 100 00

PENNSYLVANIA.

Great Bend, John Scotten, ... $3 00
Philadelphia, Fem. Bible Soc., by Eliza Otto, $100; A Lady, 50; Mr. Linton, $2; West'n Pres. Ch., as far as coll'd, $70, 222 00
First Presb. Ch., John A. Brown, $75; Sam. H. Perkins, $20; J. M. Atwood, $20; Thos. Biddle. $20; Alex. Fullerton, $25; H. J. Williams. $20; T. A. Biddle, $20; Thos. Fleming, $20; Albert Barnes, $25; M. W. Baldwin. $25; A. R. Perkins, $10; J. S. Kneedler, $10; Wm. Raiguel, $10; Sol. Smith, $10; J. R. Gemmill, $10; Wm. Ashmead, $10; Jas. Bayard, $10; Jas. Murphy, $10; Jas. C. Donnell, $10; Ambrose White, $10; H'ry R. Davis, $10; W. McKee, $10; J. C. Jones, Jr. $10; H. J. Dale. $10; Jas. Smith, $10; J. Sparhawk, $10; Wilson Dunton, $5; R. E. Mathys, $5; Jas. Paul, $10; N. S. Hart, $5; H. Ward, $5; J. Gulliver, $5; J. O. Ewing, $5; Cash from Sundry Persons, $12.50; Association of Ladies, by Mrs. Donaldson. $101, 583 50
Third Ref. D. Ch., J. Dock, $10; Chas. Wurts. $3; H. H. Read, 5; H. S. Kern, $5; A. Wight, $5; Sundry Gent'men, $15.50; Ladies' Asso., by Mrs. Robert Davidson, $67, ... 110 50
A "Friend," by Rev. Dr. Jones, . . . 5 00
Germantown, German Ref. Ch., ... 30 00

MARYLAND.

Baltimore, Edward S. Frey, Esq., ... $100 00
Isaac S. Williams, 2 years annuity, . 6 00

DELAWARE.

St. George's, Presb. Ch., a balance, . . . $10 69
Delaware City, Presb. Ch., a balance, . . 8 00
Dover, Eliza Hillyard, ... 5 00

NORTH CAROLINA.

Raleigh, L. C. P., in part to constitute John C. Partridge, L. M., ... $10 00

GEORGIA.

Greensboro, Henry Merrill, Esq. . . . $2 00
Savannah, Ladies' Chris. Un., by the Treas. M. W. Tustin, $46.20; J. E. J., $5, . 51 20

MISSISSIPPI.

Natches, Young Ladies of the Oakland Sch., by Mrs. D. Postlethwaite, ... $150 00

LOUISIANA.

New Orleans, Claudius B. Pease, to constitute Mrs. Theod'e P. Pease of Darien, Georgia, L. M., ... $30 00

MISSOURI.

St. Louis, 1st Cong. Ch. and Soc., in part, to constitute Rev. Truman M. Post, a L. D., ... $54 50

INDIANA.

Evansville, Presb. Ch. and Soc., in part, to constitute Rev. Wm. Mc.Carer an Honorary M., $14.10; Meth. Epis. Ch. and Soc., $9.40; Presb. Ch. and Soc., Rev. A. Sterrett, $8, ... $31 50
Waveland, Freedom, Bapt. Ch. balance, . 10 00
New Discovery, Bapt. Ch. to constitute Rev. Peter M. Swaim, L. M., in part, . . 8 50
Aurora, Presb. Ch., (N. S.) $18.81; Meth. E. Ch., $19.92, ... 29 73
Waveland, 1st Presb. Ch., ... 2 00
Rockville, Meth. Epis. Ch., ... 0 35
Putnamville, to const'te Rev. Joseph Warton, L. M., ... 31 32
H. D. Wakefield, (in goods.) 5 00
Mishawaka, Wm. Bancroft, for L. M., in p't, 10 00
Danville, Presb. Ch. to consti'e Rev. Amos Jones, L. M., ... 30 00
Meth. Epis. Ch., to constitute Sab. Sch., L. M., in p't, $18.40; Mrs. David Todd, (a Breastpin.) 18 40
Williams' Creek, Additional, ... 0 35
Newport, Union Meeting to constitute Mr. James Hopkins, L. M., ... 32 12
Clinton, Union Meeting to constitute Rev. Samuel Taylor, L. M., ... 34 08
Covington. Meth. Epis. Ch., $5.92; Christ'n Ch., $1 40; Bapt. Ch., $2,55, . . . 9 87
Attica, Meth. E. Ch., to consti'e their church Edifice, L. M., $33.75; Bapt. Ch, $3.80, 37 55

OHIO.

Cincinnati, Ch. of the Covenanters, Rev. Mr. Wilson, $9, 3d Presb. Ch. and Soc., (Rev. T. B. Townsend,) in part, H. Van Bergen, $10; A. H. Hinkle, $5; Paul & Murdock, $10; P. Hinkle and family, $3; A. D. E. Tweed, $2; Sam'l C. Lee, $2; Wm. German, $2; S. A. Greason, $2; S. Goshorn, $2: Others, $14, ... $52 00
Mrs. R. W. Bodly, $2; A. Trowbridge, $3; 1st Presb. Ch. and Soc., which with previous don. of $23.51, makes Rev. Samuel R. Wilson, L. M., $9; Christ's Ch. and Soc., J. R. Shoenberger, to make himself L. M., $30; Mr. Bishop, $10; Capt. Strader, $10; Dr. Richards, $5; Mr. Chew, $5; Mrs. A. $2. . . . . 62 00
9th Bapt. Ch. and Soc., $35; Mr. P. $3, 175 00
Xenia, Union Meeting in Associate Ref. Ch. $7.41: Asso. Ref. Ch., (O. S.,) 60c. . 8 01
Walnut Hills, Miss Maria Overaker, $15; Mrs. C. Bates, $3, ... 18 00
Circleville, Meth. Epis. Ch., D. Kinnear, . 10 00
Delaware, Pres. Ch. & Soc., (N. S.,) $17.55: Meth. Epis. Ch. & Soc., in part, $3.56, 21 11
Portsmouth, Presb. Ch. & Soc., in part, to make Rev. E. P. Pratt L. M., $24.37
Bapt. Ch. & Soc., $3.47, ... 27 84
Troy, Franklyn-st. Presb. Ch., ... 8 00
Burton, Cong. Ch. balance, ... 3 00
Wayne, Presb. Ch., balance, ... 3 00
West Williamsfield, Cong. Ch., ... 11 00

DISTRICT OF COLUMBIA.

Washington, J. C. Clubb, Monthly Donation for Feb. March, and April, . . . $3 00

Collec'ns by Rev. Geo. H. Hastings in Rome,
For the Chapel in Rome, . . . $702 25
For the perse'd Converts in Florence, 150 00
For the Waldenses, ... 47 50

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